THE Reconstructionist

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REALITIES AND VALUES — *CORRESPONDENCE*

cated to the advancement of Judaism as a religious civilization, to the upbuilding of l's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

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ITORIALS

CONVENTION OF THE U.A.H.C.

BEFORE the opening of the convention of the on of American Hebrew Congrega-, speculations and rumors about an ending split in Reform ranks were h in evidence. Reform opinion is eniably divided on the subject of ism and the controversies precipitat- by the activities of the American ncil for Judaism have at times been edingly acrimonious on both sides. At convention the issue was raised in ection with the question whether U.A.H.C. should withdraw from the rican Jewish Conference because of Conference's being in favor of a sh commonwealth in Palestine. The ention, however, resolved both to re- a position of neutrality on Zionism to remain within the American Jew- Conference.

econstructionists are committed to ism. As Zionists we should like all and all Jewish organizations to e our Zionist convictions and to sup- the Zionist cause. Nevertheless, we ve that, under the circumstances, the ion to remain officially neutral on ism was both just and wise. In view ne fact that the traditional ideology Reform was opposed to any but a sentimental link between the Jews and Palestine, it would have been unjust on the part of Zionists, even if they constituted a majority, to ignore the conscientious scruples of those who maintain an orthodox adherence to the Reform of a generation ago. The Zionists among Reform Jews have every opportunity to express their Zionist loyalty through the Zionist organization and even through their own congregational activities, where the congregation is predominantly Zionistic. But Zionists and anti-Zionists in the movement still have common interests in the promotion of Jewish piety, faith and scholarship along Reform lines, and it would have been a mistake to jeopardize those interests by forcing a split in the ranks of the movement.

That the official neutrality of the Union of American Hebrew Congregations on Zionism must not be construed as evidence of a lack of interest in the vital issues confronting our people is clear from the convention's decision to keep the Union within the American Jewish Conference. Reform Judaism does not want to become an isolated and isolationist sect. Its adherents want to work in collaboration with fellow-Jews even though they may not always see eye to eye with the majority. The unity of Israel is a functioning principle to which the Reform wing of religious Jewry wants to

pay more than mere lip service. Its policy is not assimilationist or escapist, although traditionalists sometimes would like to affix that label to it.

We believe that the latest convention of the Union confirms the trend which has been increasingly manifest in recent years in the ranks of Reform. That trend is in the direction of a more affirmative faith, a richer ritual and a more devoted loyalty to the Jewish people, its homeland, and its cultural heritage.

ARAB TESTIMONY BEFORE THE ANGLO-AMERICAN COMMITTEE

THE Arabs have had their day in the hearings before the Anglo-American Committee of Inquiry on Palestine. Their testimony would not impress a thoughtful, well-informed and fair-minded person. But it was well calculated to appeal to the prejudiced and the ignorant.

On March 5th, Dr. Fadhel Jamali, director general of the Iraqi Foreign Office, said that Zionists were applying "Hitlerite techniques" in Palestine. The use of this phrase only served to highlight the Arabs' own dependence on the technique of the "big lie" in their testimony. At the hearings on March 2nd, the Arabs stated among other things, (1) that the Arabs have "owned" Palestine for the last thirteen centuries, (2) that "the Balfour Declaration contradicted all the pledges made by Britain and her Allies to the Arabs during the (first world) war," (3) that "the request for endorsement of Zionist aims was rejected by the Versailles Conference as irreconcilable with international law," (4) that "it is the avowed intention of the Zionist movement to wrest Palestine from its present owners and occupants, and (5) that "Zionism seeks to detach the loyalty of Jews now resident in Arab countries."

All these are lies. (1) The Arabs l control of Palestine in 1071. It was t Allies who finally wrested the coun from Turkish control in 1917. (2) Wh ever pledges were made to the Arabs d ing World War I did not grant Palest to them. The Arab claim that Palest was pledged to them has been conc sively disproved. Moreover, the Jew legal claim to Palestine is not based the Balfour Declaration but on the Ma date, which was conferred by the Leag of Nations. (3) The Versailles Conf ence negotiated a peace treaty with G many and could, therefore, make no cisions concerning Palestine. In 1920, the San Remo Conference, at whi peace terms were discussed with Turk the rights of the Jewish people in resp to Palestine were set forth. (4) official Zionist statements have clared that no Arabs will be remov from Palestine and that Arabs will co tinue to enjoy full rights of citizensh Since the advent of Zionism, the A population in Palestine has doubl (5) Zionism wants merely to create homeland for Jews who want to live complete Jewish life. The charge divided loyalty has been repeatedly futed.

The Arabs declared also that "Zioni threatens the security and tranquility the Jews already in Arab countries" a "We don't want skycrapers in Palest We don't want to live as you Americ do in New York and Chicago."

In these two statements, the Arabs h revealed their true aims in regard to Jewish people and the future of the Ar controlled world. As Dr. Silver has curately stated, the Arabs would like see the Jews occupy the same positio Palestine that they occupy in Iraq, Eg and other Arab countries. Gone woul all opportunities for further Jewish migration, social experimentation or

pment of an autonomous life. More-
, the threat is clearly implied that,
ews persist in struggling for national
ts in Palestine, the Arabs will retali-
against the Jewish populations in
o states. In view of this threat, used
xact blackmail from the powers that
ld be expected to maintain the peace
ne Near East, how irrelevant is Sheik
an el Banna's boast of the Koran's
rance of the Jews!
s seen from the second statement, the
os want no part of western civiliza-
One can sympathize with their de-
to protect their cultural traditions.
a matter of fact, Palestinian Jewry
ld also prefer to prevent the degree
rbanization that prevails here in the
ted States. Smaller cities, more art-
ally planned and more healthfully
tructed, fit in with Zionist aims.
vever, the skyscrapers are merely a
ol of other phases of western culture
h the controlling forces of the Arabic
d fear with every fiber of their be-
They want no change in the status
They are opposed to every social
nce which Zionism has brought in
wake. It is not skyscrapers that they
, but democracy and social progress.

CE TERRORISM AMERICA

WHEN men are shot to death in America with-
cause, even if by "officers of the law,"
nt citizens ought to band together
kly and resolutely to bring the mur-
rs to justice. Murder is murder,
ther the victims are colored or white.
n citizens of our country accused of
e crime or of minor crime or of no
ne, are done to death by vicious mobs,
r citizens of our country must exert
nselves to bring before the bar of
ice those responsible for inciting to violence. If the victims of violence are Negroes that does not condone the offense in the least.

Since the end of the war, more than a few cases of the murder and lynching of Negroes have occurred. After a bitter and costly fight to insure freedom and security for all men, Americans have only to look to our own South to see every ideal of America and of the United Nations made a mockery. Yet our Department of Justice has taken no effective steps (which under the law it has the power and duty to take) to prevent and penalize these subversive acts of violence.

It is an unpleasant truth, which Americans like to overlook, that there is a tradition of violence in our history, side by side with the dominant tradition of justice and fairplay and equality. The Know Nothing movement, the vigilante groups on the frontiers, and the Ku Klux Klan are only the more familiar manifestations of the tradition of mob violence. Indications are that this shameful tradition is not yet ended.

At the moment, Negro citizens, particularly in the South, are the targets of a definitely rising "White Supremacy" movement, designed to frighten them into "knowing their place." Whites resort to murder and lynching of Negroes for no other purpose than to demonstrate what happens to Negroes who do not "know their place." The average citizen is well aware that such action contravenes our Constitution and the basic assertions of American democracy. But he is satisfied to be left alone. Thankful that he is not involved, either as vigilante or victim, he is inclined to wash his hands of responsibility for these continuing violations of justice.

The issue is not confined to this or that southern town, nor indeed, to the South, nor even to our nation. Whether or not human beings, of whatever race,

color, or faith, are endowed with normal and inalienable human rights is a matter that concerns all men everywhere. American ideals and the declarations of the United Nations maintain that human beings are endowed with such rights. If this is so, we cannot afford to compromise with disloyalty against those most stirring truths about mankind that are fundamental to righteous government.

Even from the point of view of strictly American interests, our citizenry ought to look with grave concern on the recrudescence or continuation of undisciplined violence in place of orderly justice under law. For the growth of fascism stands as an ugly and compelling object lesson before our eyes. Many groups in Italy and Germany turned their backs on the suffering of the first victims under fascism, muttering their prayerful thanks that they were not among the victims. But the appetite for power cannot be easily satisfied, and those who one day turned their backs on the suffering of their fellows, the next day became their fellows in suffering. Local upsurgings of sporadic violence merged, swelled in size, and became a tidal wave of evil that engulfed whole nations and finally the world. Americans who value their freedom cannot afford to look lightly on injustices done to fellow Americans who happen to be Negroes.

We feel that Jews ought to be the first to sense the evil, the first to protest, the first to stand shoulder to shoulder with our Negro brothers. Our religious tradition is opposed to different standards of justice for different groups. "One law" for all, equal rights for all. But Jews should be impelled to action by other considerations as well. We who have survived six millions of our fellow Jews in Europe, we, above all others, know to what extent group hatred can go, if unrestrained and uncontrolled. And we know furthermore that there are a Semites in our own country who wish no better fate than that of our Europ brothers.

The fight of the American Negro his rights, guaranteed under Ameri and international law and engraved the conscience of mankind, is of a pi with the fight of the Jew against the a Semite. As a simple first step, let J not be numbered among those who against the Negro. But more, let us the Negro our hand in friendship solidarity. Let us join with him in manding that, if justice will not be d by local and state officers, then United States Department of Justice n do its duty to protect American citi in their civil rights.

A PROTESTANT VIEW ON THE CHURCHES AND WORLD ORDER

WITH soul-searching humility the Fed Council of the Churches of Christ America met at Columbus, Ohio, to mulate the role of religion in the re struction of our broken and sorro world. The delegates who represe twenty-five major Protestant denom tions with twenty-seven million ch members, seemed to sense the moral spiritual crisis confronting our genera They were aware of the tragic disc ancy between the protestations of Christians and the conditions w Christendom has permitted to prevai

In their report, "The Churches World Order," they have the cou to say: "We confess that it (mea Christianity) has not solved the s and economic problems of our soc Our first task therefore is to demons that our Christian faith can enabl men to enjoy a fullness of life t

: which not only equals, but sur-
that which any other faith can
nplish." Not content merely with
ging in generalities and pious wishes,
ederal Council proceeded to outline
gram which dealt with United Na-
problems, armament, human rights,
dent peoples, international economic
ration, international law and justice.
Columbus Conference may be said
ve revived the faith of many people
: possibilities for good in organized
on.

are in hearty sympathy with al-
every statement issued by the Fed-
Council. We approve the statement
If there is hostile competition, then
utcome will be a conflict of unprece-
H fury and destruction." We agree
there must be a powerful United
ns to reduce and mitigate the com-
on which now exists between na-
that "governments must subordi-
their national interests to a higher
law and to the welfare of the
family of God, or face a conflict
ower and prestige which would dis-
all efforts to organize the peace;"
hat "brotherhood is now the spirit-
nperative of survival."

also applaud the Conference's em-
on the function of the UNO Com-
n on Human Rights, though we
have welcomed some suggestions
how this Commission could be ren-
effectual in enforcing the purpose
called it into being.

all these specific suggestions and
ents made at the Federal Council
ng, two we believe, are particularly
nding. The first is the resolution
ncing the segregation of races as the
n for the churches in America, and
g on the constituent communions
their congregations to do the same. There is no doubt that the passage of the permanent FEPC bill would have been a wonderful step in the right direction. But it must be admitted in all honesty, that no FEPC could possibly work unless the people backed it, and the people would not be likely to back an FEPC anywhere unless there were a strong moral and spiritual force sanctioning it. If the churches will take seriously these resolutions abolishing segregation and discrimination within their own ranks, then it seems likely that the social conditions may be achieved which would give effect to legislation against racial and religious discrimination.

The other significant pronouncement on the part of the Federal Council dealt with the relations of the western nations with the Soviet Union. Here was revealed a realistic appraisal of the existing tension between the Soviet Union and the western democracies, but at the same time a determination that this tension and the differences that prevail must not lead to hostilities. Here at least no attempt was made to line up the rest of the world against the Soviet Union. The Federal Council did not endeavor, as leading dignitaries of the Catholic Church had done a few weeks ago, to present the issue as a choice between religion on the one hand and atheism on the other, between the western countries on one hand and Russia on the other. Here there was both a realistic and an idealistic emphasis upon the need for recognizing differences and living with them.

After the incendiary message by the Pope and the Cardinals and after the provocative speech of Winston Churchill, the sane and sound council of these Protestant churchmen offered welcome reassurance of the possibility of peaceful progress toward world unity.

REALITIES AND VALUES

ALTHOUGH IT IS WELL KNOWN by now that almost all Jewish displaced persons want to go to Palestine, anti-Zionists have, from time to time, availed themselves of the argument that only a small number of German Jews (in contradistinction to Jews transported to Germany by the Nazis or seeking refuge there since the occupation) desire to migrate to Palestine. A tragic explanation of the circumstances responsible for this phenomenon is offered by the testimony of Dr. Philip Auerbach, chairman of the Jewish communities of the Rhineland and Westphalia. In a recent press conference, he called attention to the fact that there are only old men left in Germany. The average age of the German Jews, he claims, is 62 years. Moreover a considerable number of these have intermarried and are loath to leave their families.

▼

IN SAN FRANCISCO, UNDER THE auspices of a Community Demonstration for Palestine Committee, Jews picketed the local British Consulate. At once, Eugene B. Block, Executive Director of the Jewish Survey and B'nai B'rith Community Committee of the city, addressed a letter to the British Consul to the effect that, while they deplored "the plight of the Jewish people overseas," they disapproved "such picketing when engaged in for political purposes." The Joint Zionist Council of San Francisco very properly resented this interference. In a letter addressed to the Jewish Survey and the B'nai B'rith Community Committee, they say in part: "Your people lie sick and bleeding, and you apologize to the representatives of the British government. Timidly you concede that you 'with others' deplore the plight of the Jewish people overseas, but this matter you do not wish to discuss with the Consul. Is this Jewish leadership? Is there cou or dignity in what you have done? think not." We also think not, and is putting it mildly.

▼

JAMAL HUSSEINI, LEADE the Palestine Arab Party, who wa cently permitted — we wonder wh to return to Palestine after having exiled for nine years for anti-British anti-Jewish terrorist activities, experie some embarrassing moments when te ing before the Anglo-American In Committee. When he stated that Arabs in Palestine "find themselves prived of their chief leader, the G Mufti," Richard Crossman confr him with the Mufti's record in the "I am unable to understand," said Crossman, "how, if you believe in Four Freedoms and believe in the against fascism, your leader allied self with fascists. . . . How do yo swer the average Englishman who 'He who fights the common enem serves well of me; he who stands by or even assists him, does not deser well of me'?" To which Husseini re "I've read somewhere," (we w where), "that it was a Jewish war way." His statement that, in a Pal Arab state, "Jews would have the rights as Jews in other Arab coun called forth derisive laughter, so h tened to add, "I mean the demo Arab states," but he very prudent not say which they were.

▼

APROPOS OF THE DEMO character of the Arab states, an by J. Bader, in the *Palestine Trib* January 17, 1946, has some inte comment on the anti-Zionist arg that Zionism would establish a th tic state in Palestine, an argume which President Truman based his sal of attitude toward the Jewish

alth. The article cites American, and Arabic sources, all of them to the Arabs, to prove that the motivation for establishing the Arab was the Moslem aspiration for toration of the Caliphate. Thus Pasha, while Premier of Iraq in tated, in a memorandum to the Minister of State in Cairo: The source of their (the Arabs') llism can be traced to the *Moslem of brotherhood* which was handed o them by the Prophet Mahommed last public address. It consequent- ers widely from European nation- . . . It is an aspiration towards toration of the great tolerant civil- of the first Caliphs." The Cali- like every medieval state, was tic, and "infidels" though not ne- y persecuted, were never accorded with "true believers." Professor Mazhar of Cairo declared in April "Mohammedanism is a universal y; it is therefore *both a church state.*" The truth is that a Jewish nwealth in Palestine would be the surance *against* a "theocratic" re- n that country.

▼

The Touro Synagogue of rt, R. I., the oldest existing syna- in the United States, having been ed in 1763, has been designated ational historic site. Announcement effect was made in Washington ar L. Chapman, Acting Secretary Interior. The ownership of the gue will remain unchanged but the al Park Service will provide pro- al assistance in connection with the ation of the site and in interpret- to the public. To the congregation orshiped in this synagogue, George ngton, in response to a congratula- essage, addressed a letter that has a classic expression of religious liberalism and interfaith goodwill. It is good to know that among the hallowed sites which the American people desire to preserve is this shrine of our faith, this memorial to the role of Jewish religion in the making of America.

▼

A pamphlet, *"Opportunity—Limited,"* published by the Office of Jewish Information of the American Jewish Congress, conveys interesting information on the techniques of racial and religious discrimination in the economic and cultural life of America. It exposes the devices used to evade anti-discrimination laws in employment practice and the methods of imposing a *numerus clausus* or limiting quota on the admission of Jews to colleges. It also suggests methods of combating discrimination. To combat economic discrimination, it recommends the adoption of state as well as federal FEPC laws, and the maximum utilization of the machinery which such laws set up. Such measures may not abolish, but they do reduce the evil. To contend against discrimination in educational opportunities, it recommends denying tax exemption to schools that practice such discrimination. Many of these claim that, since they are private institutions, it is none of the public's business whom they admit as students. But they cannot take that public-be-damned attitude and insist on the privilege of support from funds contributed, in whole or in part, by a public which includes those to whom they would deny access to learning. A bill in line with this recommendation has been introduced in the New York Legislature by Senator Louis L. Friedman and has the support of the Legislative Service of the International Labor Defense.

▼

Professor James H. Sheldon, administrative chairman of the

(*Continued on Page* 24)

A Jewish Problem in the South

By CARL ALPE

IT is impossible to travel anywhere in the South today without sensing the very evident tension between the two races that live so inequitably side by side in that vast area. The steadily deteriorating situation there may not be reflected in lynching statistics or in any other readily measurable scientific data, but it is revealed in the day-to-day life of the people.

The Growing Tension Between Negroes and Whites

On the part of the Negro there is a growing spirit of independence, of resentment at his inferior status, and a feeling that he is no longer as weak or as vulnerable as once he was. Perhaps the major reason is the generally improved economic condition, the war prosperity, in which Negroes, too, have shared. Millions of colored people have, for the first time, been able to obtain conveniences and comforts, regarded elsewhere and by others as staples, but previously looked on as luxuries by the lower economic strata. One result of the improved economic condition of the Negro may best be indicated in what housewives refer to as the "maid problem."

There are other factors, too, which tend to upset the long rigid social stratification in the South. The thousands of colored soldiers returning to civilian life are bringing with them the seeds of a social revolution. Army Jim-Crowism notwithstanding, they have tasted in the armed forces, especially overseas, a freedom which they had never before known. Their feats at arms have given them a group self-confidence; their inbred timidity and humility are evaporating. Whether the returning veterans disseminate this revolutionary spirit among their peo deliberately or unconsciously, the net sult is that the Southern Negro tod more than ever before, holds his h high, hesitates a fraction of a mom longer ere lowering his eyes before white man.

I have seen Negro women in the d South refuse to yield their seats in middle of a bus, at the request of Whi "I'm just as tired as you . . ." and "Di I pay my fare the same as you?" w two replies.

Southern Whites are fully aware of evolutionary transformation, and l numbers are disquieted. It would chi Northern liberal to his very marrow hear how often negrophobes gri laugh off a report of Negro "insolen and casually comment that "one of t days I'll have to get my shooting i and go out and get me a few niggers. .

This remark, so often heard, is g because it is uttered as an axiomatic position to which the South must re cile itself. There are immense n bers of people in the South who ar the honest belief that a terrible sh down, long delayed, is approaching.

This tenseness, which is felt in the to-day life of the South, is apparently reflected in the cold news reports, w are supposed to indicate the state of nation. A lynching in Madison, Fla., followed by quick demand for inves tion from all parts of the state. T sure the grand jury, twice impan failed to find anyone responsible. In same state, not long ago, three white were arrested and thrown into jail on picion of having murdered a N They were soon released, of course. incidents do not accurately reflect th

state of affairs. An intensive socio-
l study would, without doubt, verify
more terrifying situation previously
ated.

Attitude of Southern Jews
e Negro

ainst this background, the picture of
ew in the South does not appear in
tty light. Let me make it clear that
are many courageous Jews in the
who have not forgotten the true
ions of their people, and treat their
bors accordingly, regardless of color.
are Jews who have assumed posi-
of leadership in an embryonic move-
there for promoting interracial un-
nding and good will. But with
few exceptions, Southern Jewry un-
nately shares the general attitude of
e Christian Whites toward the
ed people.

course, there are no Jews promi-
as Negro-baiters. You will find no
taking any part in organized anti-
o activity, nor are there any among
nchers or the mobs who so disgrace
ern civilization.

e sin of Southern Jewry, however,
t the Jews of the South do not bat-
against this un-American ostracism
assumes a very definite form of
cution, social, economic, and some-
physical. Passivity in the face of in-
e lays on the observer much of the
The law makes provisions, we must
mber, for accessories before and
a crime. Southern Jews, alas, go be-
passivity — they are accessories.

e Southern Jew is thus not *more*
Negro than his neighbor; his only
is that he is *like* his neighbor.
sort of Jews who fear to be
ctively Jewish might gain some
ort from that thought, and use it to
again and again that Jews are no
ent from anybody else, as if that
fact itself were a virtue. It is not only surprising, but disconcerting, to find Jews, who themselves are the objects of discrimination, not only failing to lift a finger or open a mouth in behalf of their colored neighbors, but actually participating in the Southern pattern of discrimination. Jewish tradition and Jewish ethics are clear on this score. There is no problem as to *how* Jews should behave toward others, toward the weak, the dependent, or the stranger. The precedent set in the Bible for the treatment of "the stranger in thy midst" has been strengthened and enforced and clarified through all of rabbinic literature.

There must, then, be very definite reasons for the Jewish attitude toward the Negro in the South. Superficially it may seem that the Jewish role in the economic pattern of the South places Jews in a position of stress. As the economic underdog, the Negro is everywhere in the South the exploited, and the Jew is, almost everywhere, as the merchant, storekeeper or landlord, put in the unenviable position of seeming to be a primary exploiter. The consequent relationship leads to difficulties to be sure, but these are aggravated by more important factors. These are complex, but for purpose of this appraisal we may attempt to simplify them.

The Influence of Assimilationism on the Jewish Attitude

The most pressing cause of discrimination practiced by the Jew is the same which motivates assimilation. The Jew is eager to blend into the majority. He is fearful of being obviously different or conspicuous. If the general public attitude toward Negroes is one of hostility and discrimination, any failure to share that attitude will at once set the Jew off in a special category, different from his white neighbors.

And, of course, it is easier to accept the social traditions of the environment, for good or for evil, than to battle against them, and thereby call public attention to oneself in the process.

It is because Jews do business freely with Negroes, and thus are brought into frequent association with them, that they are sometimes given the appellation—in the South an insulting epithet — of "nigger-lovers." The automatic reaction is to go to the other extreme, to demonstrate that Jews are *not* "nigger-lovers." Perhaps the dislike may be only affected, but such affectation ultimately becomes second nature, and Jews, even previously liberal Jews from the North, are soon found mouthing all the rationalizations for prejudice against the Negro which one hears constantly in the South.

Like anti-Jewish prejudice, this artificially stimulated dislike of the Negro (artificially stimulated because, aside from the few aristocratic Jewish families who have lived in the South since Civil War days, the great majority of Southern Jewry have acquired, rather than inherited the Southern tradition) is irrational, and can no more be upset by logic and reasoning than the prejudice of the confirmed Jew-hater can be counteracted by rational arguments. Even this parallel is lost on the Southern Jew.

Intelligent observers among the Negroes recognize the Jewish desire for assimilation, based on fear. In "Black Boy," Richard Wright tersely but searchingly expresses his personal distrust of a Jew because of the Jew's "frantic desire to demonstrate a racial solidarity with the Whites against Negroes. . . ."

Over-Compensation As a Cause of Anti-Negro Prejudice by Jews

There is another basic cause for Jewish adoption of the prejudice. Sociologists have no difficulty in explaining the relationship between the colored people a the "poor Whites" of the South. The lat hate and fear the Blacks as a psycho gical compensation for their own pove and their own feeling of inferiority.

Jews, too, have a feeling of inferior —the old *galut* feeling which 150 ye of emancipation have not eradicated fr our people, even from those who str for assimilation. This sensitive timid manifests itself in familiar ways, and responsible for many strange things wh some Jews do.

Whether they are conscious of it not, then, Jews are eternally on the fensive, constantly apologetic in thou and in word, particularly where, as the South, they live in small, scatte groups, and are without any compens ing positive Jewish education. The pr ence of another group, more on the fensive than one's own, a group wh can be hated, feared, despised, serves feed the natural desire for superior The presence of the "inferior" Negr makes the timorous Jew more sure himself. He is no longer the worst the least of men. There is at least other rung on the ladder below his.

Using the Negro as Scapegoat

There is still another, even m shameful reason why some Jews part pate in the discrimination against Negr and it is not uncommon to hear th give open expression to this opinion: not for the presence of the Negroes, t would hate us, and use us as scapegoa The colored man, then, is the substi scapegoat, the safety valve for mis laneous prejudices, ignorance, intoler which elsewhere boil and bubble and plode in the face of the Jew. This ju fication of intolerance is so obviously moral as to require little further tr ment here. It is thoroughly temptible.

Responsibility of Our mmunal Leaders

hat is required, of course, is a sus-d and systematic effort to eradicate intolerance from our own people, the place to start is with the com-ty leaders who so often set the social ple for the others. Here is one type ader:

ne president of the Sisterhood at a Conservative synagogue in the South ded the keynote for public opinion well-attended meeting of the local ssah chapter not long ago. The ol bus used in transporting children e Hebrew School had suddenly brok-own, and in one section of the city w youngsters, unaware of the break-n, were waiting on street corners for bus. The principal of the school ained the situation before the Hadas-meeting, which was going on in the gogue, and asked if one of the ladies d not permit the school's regular bus r to utilize her car for this purpose e she was at the meeting. There were mber of automobiles parked outside. loan would have been a genuine *vah* in a minor emergency. The Sis-ood president was the first to leap r feet, and before the others could a word, she made herself heard with nation: "I wouldn't let a *schwartzer* e my car." Her opinion was so posi-y, so emphatically expressed, that another lady in the hall stirred or ed a word. Had not the leadership ne community spoken?

here are intelligent and otherwise al Jews in the South who are dis-ed at this state of affairs — but offer anations and apology, rather than toward elimination of the evil. One informed and deep-thinking attorney to me:

Certainly I disapprove of discrimination against the Negro. Under the law he is equal, and entitled to all the privileges and benefits of his citizenship, without reservation or restriction.

"But social equality is something entirely different. It is better for the Negroes to be segregated — in fact they desire it for obvious reasons. Like all groups they are gregarious. They seek out their own kind, and prefer the company of their own people.

"Certainly there is no segregation of Jews on most of the public beaches of the country, but you will find that Jews automatically tend to congregate at one spot, where they know they will meet co-religionists or neighbors or friends. Exactly the same thing is true with respect to the Negroes. Even if we should afford them the freedom of the beach, you would find that they would continue to segregate themselves — for internal social reasons."

My lawyer friend argued well, but the fallacy in his reasoning is typical of the Southern pseudo-liberal. One of the South's best known Jewish leaders, after reading a first draft of this article, and agreeing that it accurately represented the state of affairs, expressed some doubt as to whether it should be published. He offered one interesting warning, not devoid of wisdom: In the Southern interracial movement Jews should not be the leaders, but should be with the leaders. Morally and ethically we ought not hesitate at all, but as a matter of practical politics, our activity, if carried on alone, will hurt the Negroes (and us) rather than help.

Within our ranks, however, there must be no delay. In the Southern Jewish press, in the Jewish classroom and from the Jewish pulpit there must be carried on an unremitting campaign to cleanse our people of this stain. Courage and perseverance are dual qualities required, but

we dare not fail. It is not alone that failure will link us with infamy and ignominy in the crucial days that lie ahead. Even more important is the salvaging of our own self-respect and conscience.

It is a task which Southern Jews alone can perform for themselves. It is inde a new and modern auto-emancipati which they must bring about—an ema cipation from the prejudices and oth social diseases they have been too qui to acquire from their environment.

Purim in Persia

By RALPH M. WEISBERG

THE American flag has been carried to the far-flung corners of the earth. Our young servicemen and women unfurled it over scattered and isolated outposts whose common responsibility it was to defend democracy against the tyranny of the "master-race." The uniform of our country was a welcome sight that cheered the hearts of many suffering peoples. In return, some of our servicemen were presented with an opportunity to visit—even if only "while standing on one foot"—world-famous cities and sites, and much-talked about buildings and cathedrals, such as those in France and Germany. They saw "poems in architecture." Other servicemen visited the sites of ancient ruins, as in Italy and Greece. They saw "the dust of the ages." There were still others, however, who were sent by the chances of war to a part of the world where history stood still, and present conditions mirror the state of civilization of one and even two thousand years ago. They saw "the dead walking," the scenes of history being enacted with living characters. They went to the Persian Gulf Command.

The Persian Gulf Command, covered Iran, Iraq and the Persian Gulf. It was our mission to serve as the lend-lease supply line to our ally, Russia. Airplanes were assembled and flown to the front in Russia; trucks, likewise, were assembled, and then used to transport the precious supplies. Sharing this work was the r road, whose engines were run and s viced by American Army railroad m Their efforts helped to defeat the Ama of this 20th century, just as our fo fathers succeeded in doing to Haman the 5th Century B.C.E.

"From the Time of Mordecai and Esther"

When our people were yet young the Almighty counts time, although too young to have already experien the major tragedy of the destruction the First Temple), those who were in part of the world, were aroused to s defense before the original Haman v schemed to exterminate the Jewish p ple. In those days, Iraq was known Babylonia; and Iran was known as Pe and Medea. The ruler of Babylo Nebuchadnezzar, had driven our fath from their home; and the ruler of Per Cyrus, had granted them royal per sion to return to rebuild Palest When I inquired of the native Iran Jews, "How long have Jews been Iran?"—they looked at me in wonde my question. "From the time of Mord and Esther," they would reply, "we h been in Persia." Even if one receives boast in skepticism, there is no quest if one accepts archaeological evide that the locale of the Biblical Book Esther was in this country, and even

tt location has been clearly identified. hundred and fifty miles north of rramashar, one of the larger ports hich the Liberty ships unloaded their d-Lease supplies, lies the decrepit ammedan village of Shush. Close-by the excavations from which the arologists derived their evidence that was ancient Shushan. Rising from lst the pits is "Esther's castle," the ca of the original castle of Biblical , according to the imagination and nation of those who investigated the s. Mixed among the materials are iform-inscribed bricks which were up at the site. Perhaps Esther and decai walked upon them. Perhaps they in the wall of the room where en Esther prepared herself for the or- of pleading for her people before mighty ruler, Ahasuerus. Practically f south Iran is a vast salt desert; it is along the few streams that trees v. A small stream rolls along close to base of Queen Esther's castle.

erhaps at this very spot stood the which served as the instrument by h Haman reaped his just retribution. castle is the highest spot on the surding desert plain. As the American ks rolled by in mighty bulging con- on their way to strengthen the hands ne fighting Russian armies, the drivers, nerican, British and Russian; Jewish, istian and Mohammedan), might e glanced toward Esther's castle jut- up against the horizon, as if forcing f upon the attention of the 20th cen- , from the depths of the ancient -gone days of Cyrus and Nebuchadar and Haman. And Mordecai and er, if their spirits still hovered about scene of their glory, must have looked n upon their Jewish posterity, and ed with satisfaction, and cast their l wishes upon the winds of the ages: ll, done, men: we did not fight in vain to survive; you follow in our footsteps."

As the trucks left behind them the heat and dreary desolation of the desert and climbed the perilous winding curves of the northern mountains, the spirit of Mordecai and Esther beckoned again to them, as they passed through the vicinity of Hamadan. In ancient times this was known as Ecbatana, when it was the capital of the Persian empire. In this village there is a sacred shrine of Iranian Jewry—namely, the Tomb of Mordecai and Esther. Ancient folk-traditions are associated with the comparatively modern structure, and I listened, fascinated even though skeptical, to a Persian Jew telling of his grandfather's visit there when the original crown of Queen Esther was still to be seen.

Purim in the Land of Its Origin

It is little wonder that Purim has been appropriated by the Jews of the Middle East as their special holiday. As a matter of fact, they find it hard to understand that Jews in other parts of the world also celebrate it. One Iraqi Jew, who was living in Iran, was puzzled at my interest in their celebration of the holiday. "Do they observe Purim in America, too?" he inquired. It seemed strange to me, however, that in the course of the centuries, neither Mordecai nor Esther had become national heroes who would be revered as protective guardians and potential supplicants on behalf of the native Jewry before the divine throne of Mercy, as Ezra the Scribe or even Daniel was revered. Could it be the weight of our tradition which has enshrined Ezra and Daniel as great teachers whose fame does not rest upon one lone incident?

I could not help but feel, however, that, unfortunately, the Iranian environment, made it hard for the Jews of Iran to celebrate the ancient liberation, while

they still lived in the shadow of modern tyranny. During the interval between Purim and Passover last year, an unfortunate incident occurred which so frightened the Jewry of one Iranian community that they refrained from public gatherings, and shipped their women and children off to Basrah, Iraq, for safekeeping from the Arab mobs. At that time, while I was visiting the local synagogue with some American soldiers, one young man related to me an incident which took place on Purim. A gang of Arab rough-necks approached the synagogue and meant to enter. This young Jew, emboldened by his association with the Palestinian civilians who were working for the Anglo-Iranian Oil Co., in a nearby city, scared them off by declaring: "There are American soldiers inside and they are armed." Actually, our men were not armed.

The fear of the Arab majority from whom they are "different" is still real; Amalek, Haman and Hitler are one the same. One of the Hebrew teachers there explained this to me, with the aid of a bit of generous arithmetical calculation. The sum of the numerical values of the Hebrew letters in the name *Amalek* totals 15 (7, 4, 3, 1); *Haman* totals 14, but is generously amended to 15 (5, 4, 5, plus 1); and *Hitler* (with a *toph*) totals 14, but is amended to 15. (This result is obtained by considering only the digit and not the cipher — that is—70 becomes 7; then a unit is added where necessary).

The Purim season, of course, begins with Shabbot Zakhor. Besides the special Pentateuchal reading, the service is marked by the rendition of special songs dealing with Purim and Haman. When I entered the synagogue, I saw the children waiting about expectantly, and dressed somewhat *yomtovdig*. When the reading of the Torah was reached, they stood around the Torah (or "*Sefer*") and led in the singing; they did the sam after the conclusion of the Haftarah Then most of them returned to thei routine of play outside the *schul*, even a in America.

With the approach of Taanit Esthe however, the color and drama of Puri in Persia made themselves evident, an remote antiquity came to new life i our own day. As in days gone b even a thousand years ago in Gaon times, the children constructed a effigy of Haman, which they proceede to burn. A cardboard figure clothed rags was fixed to a wooden stake, whic was inserted in a hole in the brick flo of the courtyard of the synagogue. Pe haps this was just a chance crack, but seemed to me the hole had been left the floor, expressly for this purpose. Ch dren of all sizes, boys and girls, jump impatiently, each armed with a long stic When all was in readiness, the teacher ga the order and kerosene was poured abo the kindling wood at the base of the fi ure. The flames curled about its feet. T children circled the flaming figure, char ing as they moved. Their chant was Arabic and, as translated for me into H brew, meant: "This is Haman and Puri and the basket is on his head." Why "t basket"? Could it be a reference to t story of Joseph and his interpretati of the steward's dream (Gen. 40:1 where the basket on the steward's he was an omen that he would be hange As the flames mounted, the children b the figure with their sticks. Sometin they changed the "Haman" of their cha to "Hitler." The older people, who stc about, clapped their hands in Orien fashion, in time with the chant. Wh the figure was completely consumed the still crackling flames, some dar youngsters jumped across the flames. pointed them out to the teacher, a

afraid they would fall into the fire be injured. It was only when I re-ted the story at the Jewish Theologi-Seminary that I learned that this cus-n was the same as that described in Gaonic accounts of the celebration a usand years ago.

n the evening, the usual Megillah ding took place. In Iraq, the Jews pro-nced this as "Mejilla"; in Iran it is 'Me'khilla" (the "gimmel" becom-a gutteral-voiced "het"). Practically one but the *Baal Kore* had a Megillah, even a *Humash,* due to the general erty. The *nusah* (traditional melody) the reading was more like a chant than singing and the Reader ran through ike *"Ashre."* The *Hamans* went prac-ally unnoticed, except when the Read-stamped his foot once, as he men-ned the name. Then, even that minor rt seemed too much, and most *Hamans* re completely neglected. I had visions myself as a youngster noting each me like a hawk, with a finger search-out the next one to come, even be-e we had done away with the last one. me youngsters observed the spirit of the asion (and gave some American sol-rs, who were in Iran for the first time, good scare since they thought they re in a non-combatant theater) by owing fire crackers around at people's els. This, however, was indiscriminate, d was not timed to perform sympa-etic magical harm thereby upon the me and memory of Mister Haman. sides the usual two readings of the egillah, on the evening and morning of rim, the Megillah was repeated a rd time the next evening in observance Shushan Purim.

My first year in Iran, the other Ameri-n and myself filled our pockets with ndies to distribute to the Persian chil-en. The less said about that experience e better. In short, as Sholem Aleichem might have said, we escaped with our lives, and suffered no casualties. The next year, I sagely warned the men not to attempt any personal distribution for fear of being mobbed, and thought the situation was well in hand. I tried to get their own leaders to do the distributing. Again, the less said, the better. Our forces were not depleted by casualties, but for a time I wished I could have put Haman into the center of that hungry mob. Was it a hunger for some kind of luxury, this once-a-year at holiday-time, such as our children enjoy carelessly and unheedingly every day of the year? For these children were starved for even the necessities. I pitied the people for their poverty; I sympathized with them when I considered the Arab majority among whom fate had cast them; I admired them for their diligence and stubbornness in struggling to keep themselves and their children literate and self-supporting, clean, healthy and well-dressed, even amidst the filth and disease of Iran. I was not ashamed to think of them as fellow-Israelites.

"A Free Man's Purim"

Our men left the environs of the Persian synagogue and the Persian Purim, and returned to our artificially-created tiny section of the United States, the military post over which Old Glory waved. Here we held our American Purim. No, not American alone, as we had guests from among the Palestinian civilians we mentioned above. Let us rather call it a "Free Man's Purim." The Palestinians entertained us with their orchestra and presented Palestinian and Yiddish folk music. To say that our perennially homesick GI's ate it up, is putting it mildly. And why not? Deep in the heart of Iran, we enjoyed *Haman Tashen,* as good as a *yiddisha mama* could make.

We had brought the spirit of America to the deserts of Iran. We had caught a glimpse of the Purim of the centuries in ancient Persia. In their day, Mordecai and Esther rose to the aid of their people. In our day, our country sent its young manhood and womanhood to strange countries and climes, in order to stamp out the Amaleks of our time. We have returned home; our hearts still feel for our brethren to whom Purim is n merely an annual holiday-time but a every-day shadow. We, who knew the as living men, women, and children, fellow-Jews, may not know rest, until v have striven to make this a better worl not merely for our own blessed childr of America, but for the scattered a suffering remnants of our people. M the dispersed of Israel find Peace.

Intrigue in Babylon, a Purim Satire*

By DAVID POLIS

A FRIEND of mine who traces his ancestry to the Babylonian exile, recently showed me two manuscripts which have been in his family's possession. The family has lived in Baghdad for generations, and after the Axis-inspired pogroms of 1941, his parents sent the documents to their son for safekeeping. I have made a rough translation of them.

First Document

In self-defense, we are compelled to form a new and consecrated body to combat the dangerous and reckless activities of the Palestinian rabbis and many of their Babylonian colleagues. Their decision to canonize the Bible and their recent act of canonization, in the face of our gravest warnings, have at last forced the issue into the open. We have insisted from the first that now is not the time to canonize such controversial ideas as are to be found in what is called the Bible. The times are disturbed and our people are beset by grave threats. In vain have we implored our colleagues to be less precipitate. In vain have we invoked o spiritual tradition, which has never i truded upon such dangerous, secular a political issues as abound in Isaiah a in Jeremiah. We have also warned th the persistent references to Zion, the c risive allusions to Edom, and the fa atic, extremist oath, "*Im Eshkahekh Yer shalayim*" would expose us to charges dual loyalties. We have been ignored.

The Palestinian rabbis and many their Babylonian colleagues have defi our every effort to temper the explosi nature of their work. Their conduct w unjust and undemocratic. They did r represent Israel. By tricks and stratage they succeeded in outmaneuvering us, w have always been in the majority. Th are merely a minority that outnumb us.

We, therefore, proclaim the creati of a new body, dedicated to unblemish religion and to undivided loyalty to Bab lonia. Henceforth we shall be known *The Babylonian Council for Judaism.* T following is our program:

We oppose the Bible in its prese form. We recommend its revision alo these lines:

All references to Palestine shall

*The reading of satirical parodies of sacred texts is one of the traditional forms of Purim observance. This article, which appeared originally in the Hebrew Union College Monthly, is presented in the spirit of Purim.—EDITORS.

ed. In the book of Genesis, ex- everything following the coming cob and his family to Egypt after h achieves high honor. Let it not id that Jacob was ungrateful for tian hospitality and that he had tained hopes of returning to Pales- Let Genesis end on the lofty spirit- note of a touching family reunion of Joseph's high position despite his litic ancestry. The rest of what is l the Pentateuch should also be nated because it is motivated in the tion of Palestine. Keep the prophetic of Jonah because it places Israel in rorable light with the Gentiles. Omit r because it might complicate our try's relations with a friendly power. Job, Ecclesiastes and a number of ns as incompatible with the optim- spirit of Judaism. The book of Ruth be retained, but modern scholarship proved that Ruth was not an an- ess of King David. That should be ed to read that from her there arose rael the great sage, Al Mar Bar Gar, tor of the Babylonian Council for ism. The Proverbs may be retained, too frequent references to *hokhmah* d be avoided, as this may confirm neighbors' complaints about "Jewish ectualism."

ropos of Al Mar Bar Gar, we to call to the attention of cholars his profound dissertation on Cyrus Declaration. According to his ngs, Cyrus never offered to allow the to return to Palestine from the lonian captivity. Actually, unscrupu- Jewish nationalists resorted to a text- rick. The original version says that great ancient Jewish scribe, Cyrus Bar Gar, advised the Jews not to Babylon. The textual tamperers ly removed the names Sulz Bar Gar and a few negatives, thus cleverly perpetrating a hoax in the name of King Cyrus.

It is planned to issue our own Bible in a convenient pocket edition. This will be simple, because it will consist largely of Genesis. We are pleased to announce that the entire cost of this monumental work will be defrayed by the Babylonian Council's benefactor, Ras En Wauld, who plans to distribute hundreds of thousands of these Bibles bound together with a corresponding number of Sheer Yashuv and Roebuck catalogues.

We are happy to announce that one congregation has already rallied to our cause. It is located in the city of Hashton-by-the-Kir, and its leader, Hai Judah Sheikh Tel, is flooding the country with his wisdom, in the best manner of Hashton-by-the-Kir. His congregation has introduced an inspiring innovation in the Babylonian ritual. Every Jew who believes in our credo may join the congregation. Anyone who does not accept the credo is still free, in the spirit of our liberal tradition, to join. He is merely requested to chew off his left ear as a token of good faith. Besides, the congregation, long-embarrassed by the nationalistic and particularistic character of the Shema, has made certain changes. It was noted that our neighbors objected to the identification of God with the Jewish people. Henceforth, the watchword of the of the congregation will be *"shema—Adonay ehad."*

Second Document

Gentlemen:

Please take my name off your letterhead. I never authorized you to use my name in your releases and I ask you again to desist. My departure from Jerusalem in a casket does not constitute an endorsment of your program.

(Signed) *Yohanan Ben Zakkai*

Book Notes

REPRODUCTIONS OF MAX BAND'S ART

THE ART OF MAX BAND, by Arthur Miller. Borden Publishing Co., Los Angeles, Calif. $5.50.

MAX Band is the only artist I know of who serves on a Board of a Bureau of Jewish Education. I state this not out of pride—the Bureau happens to be the one with which I am associated — but as an indication that to him Judaism and Jewish education are of tremendous importance. Max Band is not a Lithuanian Jew, nor a French Jew, nor a Frenchman or American of the Mosaic persuasion; he is, as Louis Untermeyer once characterized Heine—a Jewish Jew. His humanism, his universalism, his socio-political philosophy all derive from his Jewishness. The Bible has had a profound influence on his art and life, and it is to him an ever refreshing stream of living waters. "I breathed, I lived the eternity of the Book," he recalls, "it was One life, it was timeless. . . ." And the chant of the Psalmist which he recited as a little boy and which still moves him so deeply—"Happy the man who can sit under his vine and his fig tree, with none to make him afraid, and who is free to walk in the name of his God"—he calls "my Three Freedoms of twenty-seven centuries ago."

Though Max Band has been in this country a little over five years, he has already established an enviable reputation which has made his name and art as well known in the United States as they were in Europe, when Paris was his home. *The Art of Max Band* contains 32 large reproductions of some of t artist's famous paintings. These reprod tions represent a good sampling of M Band's paintings and offer an excell introduction to his art.

In studying these reproductions on struck at once by the contrast betw the color and gaiety of his paintings nature and the sadness of his human ings. It is not only his Jews who sad, but this quality of pathos is pres even in his non-Jewish subjects. "I l the color, light and shadow of trees, ers, and mountains," Band tells us, love the beauty, sensuality and text of flowers and fruit. As for human ings, the oppressed, the sad are nea to my heart—I paint only what I lo

His people are the most beautifully people one will find anywhere, and i their eyes which make them so. Th are few artists who can paint eyes way Band can. Pierre van Paassen ferred to them as "shimmering pools jet with a flame in the pupils." The are luminous and cavernous — with depth and melancholy and pathos wh touch one like the timeless words Ecclesiastes. It is not only the Jews in "Day of Atonement" and other Je paintings whose eyes are like that. N in the series of "Ecce Homo," and men in others of his pictures have that make you weep and move you pity and understanding. Even the eye his children are touched with this qua of sadness. Only a few of his portrait children have been reproduced, bu have seen others as well and know the children and the paintings mad them. Band has captured their an

and their innocence, but there is
ı of sadness in their eyes as well.
l has caught in his paintings the
suffering of the Jew, the help-
peal of his eyes. His "Remember
ıd "Blood, Sweat and Tears" are
commentaries on contemporary
d on human bestiality. But it is
ɔne out of anguish for the op-
of the earth that Max Band
his theme; it is also out of a
ıd and compassionate understand-
life which comes only to him who knows and loves the Psalms and Job and Ecclesiastes and the great Prophets of Israel. In the eyes of Max Band one sees the sadness of life itself—of days that never return, of beauty that fades, of friends who betray and foes who slay, of evil that is real, of death which stalks in the valley of the shadow, of man's pursuit of vanity and of the vanity of all pursuits.

The appearance of *The Art of Max Band* is another welcome sign that Jewish creativity will yet flower in this land.

SAMUEL DININ

Music Notes

By JUDITH K. EISENSTEIN

THERE have been so many important events in the
f Jewish music during the past
that it would be impossible to
hem all at this time. I shall there-
nfine myself to commenting brief-
wo or three of those I consider to
most significant.

it should be set down for the
that the second annual observance
sh Music Week was an extraordi-
ccess. It was observed in far-flung
nities throughout the country and
ted sharply with the rather ex-
ıtal observance a year ago. The
ead interest which Jewish Music
ıroused was in evidence even in
ces of the Jewish Reconstruction-
ndation, where numerous requests
n for recommendations for pro-
ınd for copies of published works
erformed at various concerts and

e seems no longer to be any doubt
fact that the Jewish public hun-
Jewish musical expression. Jewish Music Week has revealed that Jews throughout the country really want to hear the music of their own people. This fact should constitute a serious challenge to all creative artists, performers and publishers. The great demand for Jewish music offers a challenge, to no less an extent, to those who are engaged in the task of research in the traditions of Jewish music. Because, even at this late date, the sources of our classical tradition are in a state of chaos. They are not available to those who wish to make use of them for inspiration. The traditions are accessible only by word of mouth, or they are buried in the stacks of the great Jewish libraries of our country.

It is for this reason I am particularly happy to call attention to a new album, published on the occasion of the 70th anniversary of Hebrew Union College and distributed by the Union of American Hebrew Congregations. It is entitled "Israel Sings" and consists of selections from the Birnbaum collection of Jewish liturgical music. It was issued under the

editorship of Dr. Eric Werner, Professor of Music at Hebrew Union College. The records in this album give us an unprecedented opportunity to hear music hitherto unheard because it was to be found only in unpublished manuscripts. For example, there is included here a melody entitled "A Eulogy on the Death of Moses," taken from the Genizah fragment where it was noted down in typical medieval fashion by means of neumes. Of an altogether different nature is the duet entitled *"Yishlam Shalem b' Sholom Rav,"* by Abraham Di Caceres. This charming Italian renaissance music is a hymn of praise to the two *hatanim* who are honored on Simhat Torah. This particular record reveals to what extent the Jewish people absorbed and adapted the cultural traditions of the people among whom they lived.

A very attractive brochure, which explains the history and nature of each of the numbers, accompanies the album. It is too bad, therefore, that those who prepared the album saw fit to include the identical text on the records themselves, because these preliminary speeches intrude upon the enjoyment of the records.

Another event which attracted considerable attention in the City of New York was the performance, in concert form, of Jacob Weinberg's *"Hechalutz,"* the opera dealing with the pioneers and their adjustment to life in Palestine. This performance constituted the 1946 edition of the Festival of Jewish Arts, which Dr. Weinberg has been preparing each year for the past five years. Being more in the nature of light opera and drawing to so great an extent upon the folk melodies of our people, this opera loses a great deal of its effectiveness when given in concert form.

We Jews are in need of gay and charming presentations of dramatic material with music. This opera given with an expertly light touch, with sce costumes and graceful dancing, r very well help fill that need. opera was given at Carnegie Hall on ruary 16th. It did justice neither t music nor to the need which we fe good entertainment. It was presente deadly earnest by less than first-rate formers.

At some other time, I should li deal more extensively with the problem of Hebrew opera in our The entire question of librettos and treatment musically, the problem of formance, and the role of opera i entire musical life constitute a large cussion and I hope to return at some future time. When I do, I have more to say about Weinberg's *"Hechalutz,"* and how it fits into the eral pattern of our modern musica velopment.

The following evening, February at Town Hall in New York, a conc music by Julius Chajes was given though Mr. Chajes has been living i country for a number of years, pa larly in the city of Detroit, he still poses in the spirit of Palestine, whe resided before coming here. Mr. C music is expertly contrived, and happy to say that it is performed polish and elegance. In no small m the musical excellence of the evenin provided by Mr. Chajes' own pi taste and technique. While most music is still folkloristic in cha drawing heavily upon the melos Yemenite Jews, nevertheless he trea material with all the skill of an a plished composer and musician. not pioneering music. It is not any trail, nor is it deeply moving time, but it does definitely enrich erature and provides many deli hours for Jewish audiences as well audiences of a general character.

CORRESPONDENCE

n Labor's Right to a Share in Management

admirer of *The Reconstructionist* and ement which it supports, I have found myself at odds with the at- your writers on economic problems.

ur editorial of January 25th entitled ignity of Labor," you take the posi- t, with the change wrought by the l revolution from the old guild sys- ch made men on the assembly line robots, a condition resulted so that nity of labor makes new and different " and that the dignity of labor "can ved only when the worker (under nditions) has a share in manage-

iscussion from this point forward seems o be the result of confused thinking help of undefined terms used care-

ample, what do you mean by "a share gement?" If you mean participating liscussion prior to a decision by man- , certainly laborers through their col- argaining rights do that. If you mean dividing the power with somebody the decision, your point of view be meaningless, because those who ne power must arrive at an agreement can be no decision. If you mean any- ut the participation in collective bar- you therefore must mean that they ve a controlling voice in the ultimate and the management should lose this right. I think you should make your clear because if you want labor to e determining voice, then you will ly taking the position of fundamental on to the economic system now recog- n principle in this country by both parties.

ay, "Management has claimed that it as the right to determine the basis for The basis for wages is determined by e bargaining and by legislation enumer- e conditions of employment; and the these things taken for granted which arently ignore, management does claim ht under these circumstanes to say ch it will pay in wages and they can- denied this right under our present c system. If you should oppose the c system as it is with this point in hen preach a different economic sys- you think it is in the province of o do so.

s it correct to say that labor must be as a partner or as a commodity. No one can treat a laborer as a commodity under the laws as they now exist and still it does not follow that a laborer is a partner. Even partners if they disagree and have no provision for solving their disagreement, must cease to be partners; so it is with an employer and employee. If they cannot agree they cease to have any such relationship. Nor is it true that the sweat and ingenuity of the laborer are "invested" in production. They are contributed to production for a consideration. You use the word "investment" in the same sense as though it were capital subject to risk of gain or loss. The laborer does not contribute his capital in any way. Your conclusion being based upon these fallacious statements cannot be accepted. I suggest the author of the article take another look at the problem.

Isn't it entirely true that the author of the article believes in socialism and that if that were achieved, we would no longer have any capitalists and the problems of management as between labor and capital would disappear in thin air?

JOSIAH E. BRILL,
Minneapolis, Minn.

Mr. Brill's line of argument does not really discuss the ethical implications of management's claim to "the right under these circumstances to say how much it will pay in wages." He is satisfied to affirm, although we are certain that not all economists would agree with him, that management "cannot be denied this right under our present economic system." The only answer we can give to that argument, is that, if it is correct, our economic system stands in need of overhauling. We do not regard that system nor any alternative to it as standing above ethical considerations.

We have argued, not from the premise of the capitalist system, but from the premise of ethical religion, that the human personality is sacred and that respect for the sanctity of the human personality must include respect for the dignity of labor. We have also contended, and Mr. Brill does not contest the claim, that the industrial revolution has impaired the dignity of labor by reducing the worker to a mere mechanical robot. It is only when we propose, as a remedy for this ethically intolerable situation, the giving to labor of a share in management that our correspondent protests, because he regards this as a disturbance to the continued operation of an economic system which apparently he considers sacrosanct.

He challenges us to define what we mean by a share in management. In connection with the specific strike situation to which the editorial referred, that definition is quite simple.

It means that, in the process of collective bargaining, there must be put on the agenda any issue which labor feels to be vital to its interest, and labor must be given full access to relevant facts in the possession of management. To say, for instance, that prices are not the concern of labor is absurd, since prices affect the cost of living and the real value of the worker's wages. Moreover any issue which involves the ultimate success or failure of an industry affects the security of the worker's job and may become a matter of grave concern to him. When it does, he must not be precluded from putting it on the agenda of collective bargaining, and should management refuse to discuss such an issue with labor, it would be committing a grave act of injustice and violating the ethical principle of the dignity of labor.

For it is mere quibbling to say that labor is not a partner of capital in industry. To say that the labor of the worker "is contributed to production for a consideration and, unlike capital, is not subject to risk of gain or loss" puts a false front on the realities of the situation. We have not contended that labor invests money in the business. We are aware of the difference between profi wages. But that difference shows labor' in industry to be greater and not les that of the investor. The investor do contribute to the industrial process mor the excess of his income over his cost ing; the worker stakes the whole of hi ing capacity on the security of his j the investor loses his investment, it affects his standard of living, since h draws a salary either in the same in or some other, but if the worker loses h it means actual hardship and suffering. over, given access to natural resources, from the point of view of ethical religi God's gift to mankind and never legiti the absolute property of private indiv the worker can create capital, but capital out labor's cooperation, can create nothi view of all these facts, labor must be con as a partner with capital and its right to in the making of all policies affecting th fare of the industry as a whole mu recognized as ethically valid.

EDITO

REALITIES AND VALUES

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Non-Sectarian Anti-Nazi League, has written a letter to the principal broadcasting net-works, radio commentators and news editors, asking that they do not use the phrase, "Jewish terrorists" in referring to those who commit acts of violence in resistance to the Palestine government's effort to enforce the White Paper. To characterize the perpetrators of these deeds as terrorists is, according to Professor Sheldon, to use "inaccurate and inflammatory language, which does not correctly reflect the facts of events in the Near East, and which tends to stir up unnecessary tension and antipathy between racial and religious groups in the United States." Professor Sheldon is right. Men who use force against the arbitrary acts of a tyrannical government and who are motivated in doing so by a desire to save innocent people from deportation or imprisonment, are n be put in the same category with who resort to violence in order timidate others for selfish ends an prive them of their rights and lib Whether one approves or disap the tactics of violent resistance to imperial policy in Palestine, one recognize that the resisters are not ists like the Nazis, Ku-Klux Klansm lynchers and pogromists of all kind Non-Sectarian Anti-Nazi League that whoever hears over the radio erence to "Jewish terrorists" in c tion with events in Palestine inform on the details. We earnestly recom that our readers do this. The addr the League is 165 West 46th St., York, N. Y.